

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDE

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

Hungen, Rev. Arnold K.
marts

15de aargang.

Winnipeg, Manitoba, Første Nr. i April 1939

No. 7

PAASKEDAG Luk. 24, 1—9.

*"Jeg har vundet, Jesus vandt;
døden opslugt er til seier,
Jesus mørkets fyrste vandt,
jeg den kjøpte frihet eier;
Aapen har jeg himlen fundet,
Jesus vandt, og jeg har vundet."*

Kjære læser, naade være med dig, og fred fra Gud vor fader, og frelseren den Herre Jesus Kristus! Amen.

Atter igjen feires den kristne kirke paa-skefest til minde om Jesu opstandelse fra de døde.

Paaskefesten er kirkens største og ældste fest. Ja vi feirer den igjennem hver uke; ti den første dag i uken holdtes hellig til minde om Jesu opstandelse.

Med tanken paa Jesu opstandelse ut-bryder Paulus: "Død hvor er din braad? Død hvor er din seier? — Men Gud være tak som gir os seier ved vor herre Jesus Kristus!"

Menneskenes frelse er ganske avhengig av Jesu opstandelse. Hvad nytte hadde Jesu lidelse og død vært om Jesus ikke var opstanden? Paulus skriver saaledes derom 1 Kor. 15, 14—18: "Men er Kristus ikke opstanden, da er vor forkyndelse intet, da er ogsaa eders tro intet; da findes vi at være falske vidner om Gud, fordi vi har vidnet om Gud at han har opvakt Kristus, hvem han dog ikke har opvakt, saafremt de døde ikke opstaar. Ti dersom de døde ikke opstaar, da er heller ikke Kristus opstanden, da er eders tro unyttig, da er I endnu i eders synder, da er altsaa ogsaa de fortaapt som er hensovet i Kristus." Altsaa er meningen den, at hadde Jesus kunnet bli holdt av døden, da hadde Jesus store ord paa korset "det er fuldbragt" vært et tomt ord; da hadde satan seiret, han som hadde dødens vælde hadde da gaat av med seiren, og Løven av Juda vært overmanden. Men Gud ske lov, Jesus gik seiersrik ut av kampen og la alle sine fiender, satan med, til en skammel for sine føtter. Derfor kan vi jublende synge:

"Jesus vandt, og jeg har vundet!"

Langfredag saa vi Jesus paa hans lidelsesgang til han blev naglet til korsets træ. Vi hørte det sidste ord av den døende frelser: "Fader, i dine hender overgir jeg min aand og bødte sit hoved og opgav sin aand."

Det var sorg blandt Jesu venner; ti de tænkte alt var forbi. Jesus sa ogsaa til disiplene sine den sidste nat han var sammen med dem: "I ska ha sorg; men eders sorg ska vende til glæde."

Hvad var egentlig aarsak til deres sorg? Det var vantro. Jesus hadde sagt dem mange gange, at han maatte gaa til Jerusalem for at lide og dø, men paa den tredje dag skulle han opstaa. Hadde de troet dette saa hadde de vært ganske rolige — Da vilde de ha vist at saa maatte det ske.

Ja dø maatte Jesus og gi sit liv til gjenløsning for alle. Han var Gudslammet som bar al verdens synd. Det for Gud gyldige offer maatte ofres. Han er den sande ypersteprest som bar sonofferets blod frem; "Ti en saadan ypersteprest maatte vi ha, hellig, uskyldig, ren, skildd fra syndere og ophøiet over himlene, en som ikke hver dag trenger til, likesom ypersteprestene, først at frembære offere for sine egne synder, derefter for folket; ti dette gjorde han een gang for alle, da han ofret sig selv." Heb. 8, 26—27.

Men det var ikke nok at han døde for vore synder, han skulle opstaa til vor retfærdiggjørelse. Han er opstanden og sitter nu ved Guds høire haand. "Men han har frembaaret et offer for synder og har derefter for alltid satt sig ved Guds høire haand, idet han nu bare venter paa at hans fiender ska lægges til skammel for hans føtter." Heb. 9, 12—13.

Ved Jesu opstandelse blev han kraftig bevisst at være Guds søn. Endog langfredag lot Gud ske tegn ved hans død, saa endog hovedsmanden sa: "Sandelig denne var Guds søn." Det var da ikke mulig at døden kunne holde ham. Han overvandt døden og tilintetgjorde ham som hadde dødens vælde, djevelen; han var den strærkere som gik ind i det stærkes gaard og fratok ham hans bytte, mennesket, som han hadde faat i sin magt ved faldet, og



Glædelig Paaske tilønskes alle bladets læsere." — U.

ved dette hans rov.

Fuld løsepenge har da Kristus bragt og Gud satte sit segl paa forløsningsverket ved at opreise ham fra de døde. Saa nu kan den kristne synge:

*"For vore synder er han død,
til vor retfærdighet han brød
de sterke dødens porte.
At han opstod det viser grant
at synden ganske vist og sandt
er død og evig borte.
Vor nat er plat overvunden og forsvunden,
da vor søde Jesus han stod op av døde."*

Ved Jesu opstandelse faar ogsaa en synder kraft til at opstaa fra den aandelige død og en hellig vandring i et nyt levnet. Jesus sier i Joh. 5, 25: "Sandelig, sandelig sier jeg eder: Den time kommer og er nu, da de døde ska høre Guds søns røst, og de som hører ska leve. Med "de døde" her menes aandelige døde, og "ska live" menes livet i Gud, altsaa opvækkelse fra den aandelige død. Og Paulus sier: "Likesom Kristus er opreist fra de døde ved faderens herlighet ska ogsaa vi vandre i et nyt levnet." Rom. 6, 4.

Kristi opstandelse forsikrer os om vore legemers opstandelse til herlighet. Jesus er sit legems hoved. Alle troende er lemmen paa Jesu legeme. Er Jesus opstanden, som er hovedet, saa ska ogsaa lemmene opstaa. Hvilken salig sandhet! Vi ser døden med gru imøte, og det kan ikke være anderledes; ti det er ikke naturligt for noget menneske at dø; ti vi er skapte i Guds billede, og det var Guds tanke mennesket skulle ikke dø. Men Jesus har ved sin død og opstandelse frelst os fra døden. Den legemlige død maa vi vel dø, om ikke Jesus kommer igjen før vi dør, men da blir døden for den troende en indgang til det evige liv, og den evige død er ikke mer at frygte for den troende.

*"Nu er det vei til livets land
og alle følge vil og kan
vor frelser og vort hoved!
Han er opstanden! dette ord,
ska ropes høit paa denne jord;
ham være evig lovet!
Vær glad Guds stad!
Alle tunger roper sjunger
Mot himanden:
Jesus er, han er opstanden."*

Maatte da denne paaskefest bli en rigtig glædesfest for os alle. Det blev en glad dag for de sørgende disipler da de saa Herren opstanden. Den glæde kan vi alle faa om vi isandhet tror paa den korsfestede og opstandne Jesus Kristus.

*"Krist stod op av døde,
i himlen vi ham møtte;
Ti synger lydt og sjæleglad
hans menighet i allen stad:
Ære være Gud i det høie!" Amen.
—O. J. M.*

Paaskesøndag.

Dag til hvile,
Dag til glæde,
Dag individ til Guds fred.
Den har seet sin dødning-klæde
Herren til Guds herlighet
Dag som Naadens gjerning kronet
Frelserverkets hviledag
Dine hellig Aftentoner
Blev Guds rikets klokkeklang.
—Mrs. T. R. Asker.

Getsemanekampen.

Matt. 26, 36—46.

Paasken nærmer sig, den tid da de kristne i særlig grad opfordres til at dvæle ved mindet om vor kjære Herre og frelseres lidelse- og korsgang for den faldne menneskeslegt.

La os et øieblik forsøke at fæste vore tanker ved beretningen om Jesus i Getsemane. Derinde mellem havens dunkle trær var det, at den haardeste sjælekamp som nogensinde har vært utkjempet her paa jorden fandt sted.

Vi kan selvfølgelig ikke, med vor begrensede tankeevne, helt forstaa hvad det maatte koste Jesus-hellige, rene aand og natur, frivillig at gaa ind i denne lidelsesfulde og forsmædelige historie som nu forestod-bokstavelig at bli gjort til synd for os.

Men vi forstaa dog, at det maatte være usigelig tungt, at ligge og be sin egen kjære far om det var muligt at la dette gaa ham forbi, og bare møte avslag. Dette maatte følges haardt for ham som forhen

hadde faat denne hilsen fra de høie himle: "Dette er min søn den elskede i hvem jeg har velbehag!" Men det var vel ikke mindre haardt for den elskende fader at forholde sig ubøielig for sønnens bønner. Derfor ser vi ogsaa, at da Jesus hadde overladt alt til faderens vilje, saa kom engelen fra himlen og styrkede ham. —

Saken var jo den, at saavel frelsen, som maaten hvorpaa den skulde utføres, var planlagt i alle enkeltheder i Guds høie raad, førend verdens grundvold blev lagt.

Derfor kunde intet forandres, — han maatte trø pressekaret alene, — kjærligheten maatte i dette tilfælde forholde sig døv. Men hvor høit og stærkt vidner ikke dette om Guds usigelige kjærlighet mot menneskeslegten, mot dig og mig.

Jo sandelig, Getsemanekampen viser os ikke bare Jesu kamp forat frelse os, men ogsaa den ubegripelige kjærlighet som ligger bak og er drivefjæren. Ti ingen har større kjærlighet end denne, at han sætter sit liv til for sine venner; men Jesus beviste sin kjærlighet mot os derved, at han døde for os der vi endnu vare fiender.

Beretningen om Jesus i Getsemane viser paa den ene side frelserens store kjærlighet til os mennesker og den tunge smertefulde kamp han maatte gjennomgaa paa grund av denne sin kjærlighet.

Det tungste og saareste for hans elskende frelserhjerte var vel dog at denne hans kjærlighet blev forsmået. Han blev derimot møtt med mistro, hat og haan. Derfor maatte han klage saa saart: "I vilde ikke!"

Paa den anden side faar vi se hvor litet selv hans mest betrodde disciple formaadde. To gange bad han dem om at vaake med sig, og tre gange kommer han til dem og finder dem sovende. Det kunde da ikke være rart om der laa en smule bitterhet i hans ord, naar han den tredje gang sier: "I sover altsaa og hviler eder!"

Maatte vi som gjerne vil være Jesu efterfølgere ta lærdom av dette, og be om styrke og kraft til at holde os vaakne i denne vanskelige tid.

*"Og skulde engang blive kold,
min kjærlighet til dig.
Da mind mig om Getsemane,
og om din sved for mig."*

Mrs. Edw. Kvam,
Ratner, Sask.

Passionsbetragtning.

Denne min anden passionsbetragtning vil jeg gi i tilknytning til disse ord av Pilatus: "Se det Menneske!" Joh. 19, 5.

Her for Pilatus finder vi "Gudstjener," Jesus i en ret elendig utseende. — Blodig efter hudstrykelsen, dertil er der kastet om hans hellige legene en purpurkappe, som kongene pleier at bære. En krone ska ogsaa kongen bære. Men du for en krone! Den er nok ikke gjort av guld og funklende ædelstene, men den er flettet av torne-grene med sylkvasse torner vendende indad-denne tornekrans trækkes ned paa Jesu hellige hoved, saa blodet drypper ned over hans ansigt. Der gives ham et rør i hans haand til septer. Han er gjort til narrekonge. Slik tilrett var Jesus som Gud i Es. 52, 13 kalder "min tjener" — "saa ilde tilritt var hans utseende, at det var ikke som et menneskes o.s.v." Es. 52, 14.

Slik saa Jesus ut, da han tidlig langfredags morgen stiltes tilskue ute paa Altanen i Pilatus' pallas. Jeg tror Pilatus lot de raa tjenere gjøre dette med Jesus forat vække folkets medlidenhet. Han tænkte vel, at naar jødene fik se denne person saa elendig tilritt vilde sie, at han har vi intet at frygte for-gi ham fri! Men nei, han tok feil, Pilatus. "Da ypersteprestene og tjenerne fik se ham, ropte de og sa: korsfest, korsfest!"

Alt hvad Pilatus forsøkte for at sette Jesus fri er ugyttig møie. Jesus maa gaa lidelsens og dødens vei. Det var bestemt i Guds evige raad til menneskets frelse. Derfor sier Jesus til Pilatus, som svar paa hans spøragsmaal: "Vil du ikke tale med mig. Vet du ikke at jeg har makt til at gi dig fri og har magt til at korsfeste dig?" — "du hadde ingen magt over mig, hvis den ikke var git dig ovenfra." Det var bestemt av Gud "at han som ikke visste av synd, blev gjort til synd for os, forat vi i ham skal vorde retfærdige for Gud." 2 Kor. 5, 21.

HYRDEN

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Paaskefesten er en Seirsfest. Atter skal kirkesang og klokkeklang lyde baade i by og paa land sammen med evangeliets store budskap om seir over selve menneskeslegtens erkefiende djevelen! Men ak og ve saa faa det synes at være av menneskene som har tilegnet sig denne seiers kraft. Lite av glædes seier over sorgen. Lite av lysets seier over mørket. Lite av det godes seier over det onde. Gud gi at der er mange sjæle utover verden for hvem Paaskefesten iaar blir en seirsfest som aldrig før.

Rettelse. I første mars nummer under spalten "W. M. F." staar der i "Heart to Heart": "I take this means of doing." Det skulde være "having." Beklager feilen.

Tilønsker hele Hyrdefameliene med slegt og venner en glædelig og velsignet paaskefest i seierherren Jesu Kristi navn. —U.

Pilatus er en verslig mand. Overbevist som han er om Jesu renhet og uskyldspørker at undgaa at ta et standpunkt hverken for eller imot Jesus; men da jødene sa: "Gir du denne fri, er du ikke Keiserens ven," da tør han ikke andet end at føie dem, sætter sig paa domstolen og overgir Jesus til dem forat korsfestes.

"Se dette menneske" bærende sit kors!

Dette betyr at al vor synd og skyld var lagt paa hans hellige skuldre. I dit og mit sted bar han korset. — "Sandelig vore sykdomme har han tat paa sig og vore pinner har han baaret." Es. 53, 4. — Har Jesus baaret korset for os, saa er vi skyldige til at ta korset op og følge Jesus.

"Jesus jeg mig og vil føie hen til dem som med dig gaar. — jeg vil gjerne mig nedbøie villig ta korset paa, grædende jeg efter dig, frem med korset lister mig, du vil øiet til mig vende og et mindeord mig sende."

"Se det menneske" paa korset.

Op til haugen utenfor Jerusalem fører nu jødene Jesus. Her ska slaget staa mellem slangen og kvindens sæd. Slangens hoved ska knuses, men kvindens sæd — Jesus — ska gaa saaret ut av kampen, hans hel ska knuses. 1 Mos. 3, 15. "Han er saaret for vore overtrædelser og knust for vore misgjerninger." Es. 53, 5.

Forberedelsen til korsfestelsen er snart gjort. Korset lægges paa jorden, Jesus blir avklædt sine egne klær, lægges paa korset med hendene utstrakt og spikret fast og en nagle mellem begge hans føtter. Et hul blir gravet i jorden, korset med Jesus paa blir reist op og festet til jorden med rotenden. Der henger Guds lammene, som bærer al verdens synd. — Var det ikke saa Jesus sa til Nikodemus hin nat! "Likesom Moses ophøiede slangen i ørkenen, saaledes ska menneskesønnen ophøies, forat hver den som tror paa ham ska ha evigt liv?" Joh. 3, 14—15.

"O, la aldrig nogensinde korsets træ mig gaa av minde, som dig, frelserfryste, bar. Men la kors og død og smerte tale, rope i mit hjerte hvad min frelse kostet har."

Der er to andre som er korsfestet, røvere og mordere, en paa højre og en paa venstre side av Jesus. Ogsaa her blir skriften opfyldt: "Han blev regnet blandt overtrædere." Es. 53, 12.

Saa langt har vi brukt vore øine og set; nu ska vi lytte med vore øren og høre.

Først hører vi nogen spottegloser av Jesu fiender. Se Luk. 23, 35—37. Lytter vi nøie saa vil vi høre nogen svære hjertesuk. Det kommer fra en kvinde; ikke en hysterisk, ubehersket en, men en hvis hjerte et sverd har gjennomstunget. Se

Luk. 2, 35. —, det er Maria Jesu Mor. Hun staar der ved siden av Johannes, den discipel som Jesus elskede dypt nedbøiet i sorg.

Saa blir alt stille — Jesus taler. Han sier: "Fader forlatt dem, ti de vet ikke hvad de gjør." Han ber for sine lender. Det er guddommeligt. — Menneskeligt vilde det vært, am han, der var saa grusomt behandlet uskyldigt, vilde ha nedbedt Guds retfærdige straf over sine bødler. Men det kommer ikke nogen hevners tanke ind i hans rene sjæl. — O maatte vi faa noget av hans sindelag! Jesus har efterlatt sine efterfølgere et bud: "Elsk eders fiender, velsign dem som forbander eder, gjør godt mot dem som hater eder og be for dem som forfølger eder, at I maa bli eders faders barn som er i himlen." Mat. 5, 44—45.

Vi hører et andet ord av Jesus paa korset. "Kvinde, se der er din søn — Se der er din mor." — Han ser to han elsker over alle mennesker staa under korset. Det er hans Mor og den discipel han elsker, Johannes. Han har omsorg for sin ensomme mor. Han har maaske vært enke i mange aar. Saa lægger han sønneplikten paa Johannes. Og Joh. tar hende hjem til sig.

Nu hører vi igjen nogen spotteord over Jesus. En av røverne spotter og sier: "Er du Kristus da frels dig selv og os." Den anden røver er ved Jesu ord og adferd kommen til at se sin store synd og se at Jesus er konge i himlenes rike. Han sier til Jesus: "Jesus kom mig ihu naar du kommer i dit rike." Han faar svar med en gang. "Sandelig sier jeg dig! Idag ska du være med mig i paradiset."

Det er kl. 12 middag. Med et blir det mørkt over den hele jord. Utav dette mørke hører vi Jesus roper med høi røst: "Min Gud, min Gud, hvorfor har du forlatt Mig?"

Her ser vi det uskyldige Guds lam maatte tømme smertens bæger tilbunds, se himlen lukket over sig, se sig forlatt av Gud, forskutt og forbandet for den faldne slegt.

Det lysner. Solen skinner igjen, og med den naadens sol med lækedom under sine vinger gaa op over menneskeslegten. Vi hører atter Jesus si: "Jeg tørster," og atter igjen: "Det er fuldblakt." Offeret er ofret, det sonende blod utgytt. Kampen tilende. Det er intet mer igjen at gjøre til vor frelse. O Gud fyld vort hjerte med jubel og tak for frelsen, som er os saa dyrt kjøpt!

Saa hører vi det siste ord av Jesus. "Fader i dine hender overgir jeg min aand." Da han hadde sagt dette bøiede han sit hoved og opgav sin aand.

"O min Jesus gid jeg kunde,
Jesus gid jeg kunde dog,
dø med samme ord i munde,
hvormed du din avsked tok!
Bøi, bøi dit hoved ned
til mig uti dødsens stund,
at min sjæl dit kys maa nyde
naar jeg ska min aand utgyde."

Amen.
—O. J. M.

En Predikants Elias Stunder.

"Jeg har veret nidkjer for Herren, Her-skarerenes Gud; thi Israels børn have for-ladt din pakt; dine altere have de ned-brudt, og dine profeter have de drept med sverd, og jeg er alene tilbage..." 1. Kon-gebok 19: 10.

Dette er et underligt ord av en som var saa modig som Elias. En kort tid forut hadde han staat for Kong Achabs aasyn og sagt "Jeg har ikke bragt fordervelse over Israel, men du og din Faders hus, idet I have forladt Herrens Bud og vandret efter Ba'alerne." Herren brukte Elias. Men endog han kunde vere modig og tale med fynd og klem hadde han som Herrens vidner flest sine tunge stunder. Motløshetens lammende haand la sig tungt paa ham. Slik er de ofte for Herrens vidner. De har sine Elias stunder.

De som skal frembere vidnesbyrdet om Jesus finde ofte store og nesten uoverkomelig mangler i sit eget liv. Man finder sig saa uduelig til al god gjerning og maa utbryte med Paulus "Hvem er vel duelig til dette?" II. Kor. 2: 16. Har nylig gjennomlest Pastor Schubelers "Boken om Bispen." I sin dagbok skriver Biskop Lunde om sine erfaringer. Vi kjener os saa vel igjen naar vi leser fra hans dagbog:

"Jeg kan ikke flykte fra mig selv. O Gud hjelp mig ydmyk mig, at jeg ikke skal fare vill. Min tro, min glede holder paa at svinne. Jeg kunde skrike ut efter hjelp. Lite sang, lite sam-ver med venner. Det maa bli anderledes. Ja Herre Gud, la det bli anderledes."

Konfirmants undervisningen er noget av det lykkeligste en faar utføre. Men endog man faar stundom see lystreif i denne gjerning, saa er det ogsaa ofte klemmende tungt naar man synes at magte saa lite at naa ind

BESØK NORGE I SOMMER REIS ALTID DIREKTE

Ett sommerophold i Norge er helsebot for mange. Hele verden vet det, men spesielt det norske utflytterfolk, hos hvem hjemlengsel ogsaa er ett hjemferdsmoment.

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3. Danish Lutheran Service every other Sunday from 9:30 to 10:00 A. M. over CJCA., Edmonton. Rev. Nommesson pastor.

4. Lutheran Hour over CKBI., every Sunday from 9:15 to 10:15 P.M. Norwegian and English alternate.

5. St. Olaf College WCAL. Morning devo-tional from the College Chapel 8:45 to 9:15 A. M.

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Lutheran Hour CFCN Calgary (1030 K) every Sunday 7—7.30 p.m. M.S.T.

Saskatchewan Lutheran Hour from CK CK Regina (1010K) at 4:30—4:45 p.m. Wednesdays, and on German 4:30—4:45 p.m. on Mondays.

The Lutheran Hour Bringing Christ from Coast to Coast every Sunday 2:30—3:00 p.m. by Rev. Walter A. Maier. Can be got quite easily from KFYR. Bismark, N.D. (550K)

The Lutheran Hour over CFRN, Ed-monton, 5:30—6:00 p.m. Norwegian services on the first and the third, and Eng-lish on the second Sunday of each month.

(Please advise of any changes or other stations to be added. — Ed.)

HINTS

1. At least a Penny-a-Meal from every member of every family for every meal during Lent. Many cheerful givers will find still more joy in giving five cents or even a quar-ter for each meal. Jesus did not complain when He gave all.

2. Those who plan larger gifts to mis-sions, etc., should be urged to give now.

3. Give in memory of departed loved ones, or for those away from home.

4. A well organized method of distribut-ing and collecting the containers will assure success.

5. Offer a prayer with each gift.

denne maate at vise vor paaskjønnelse av deres arbeide. Mottageren vilde glæde sig ved tanken paa at pengene blir brukt til gudsríkets utbredelse, og vilde opmuntres til fortsat trofasthet i et arbeide som kan-ske har budt paa skuffelser og til sine tider fristet til mismot.

At støtte denne gren av Missionsforbun-dets arbeide burde særlig interessere kvin-deforeningerne i Canada eftersom circa halvparten av indtægterne fra "In Memo-riam" og "Life Membership" blir brukt paa hjemmemissionsmarken, hvorav Canada ut-gjør kanskje den største del.

—Mrs. K. Bergsagel.

"Mindekranser" og "Livsvarig Medlemskap i Kvindernes Missionsforbund."

At gi en gave til Guds rikes fremme til minde om en kjær avdød er nu blit noksaa almindelig inden vor kirke. En slik min-dekrans varer naar blomsterkranserne vis-ner. Men hvorfor ikke "en krans mens de lever?" Saa mangen mor, saa mangen en trofast kvindeforenings medlem vilde sette stor pris paa en saadan liten opmerk-somhet som at faa sig presenteret med et livsvarig medlemskaps diplom fra Kvin-dernes Missionsforbund. Og det vilde pas-se saa godt at forære slike diplomer inden menigheten paa morsdagen i mai. Eller der er kvinder som har nedlagt meget opo-frende arbeide i Missionsforbundet inden kredsene, vilde det ikke være vakkert paa

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in April 1939

Jesus Lives!

1 Tim. 4: 10.

"We have our hope set on the living God, who is the Savior of all men, specially of them that believe." — We have our hope set on a living Savior. And our hope is not vain, for Easter brings us this glad message, "Jesus lives!"

The realization that Jesus lived brought new life to all who saw Him after His resurrection. From that day to this Jesus has continued to invigorate and give new life to all who believe this message. Jesus lives! This is the most astounding fact in human history. It is the one message of supreme importance to every one. Nothing can take its place. The fact that Jesus lives makes everything different.

For one thing, death has been beaten. And there is probably nothing men fear more than death. They may not be willing to admit it, but the unknown that lies beyond death's door is faced with dread, pretend what they will. Even he who has made himself believe that death ends all is probably possessed at the last moment by a nameless fear he can't define.

God's child is the only one who can face death without fear. He has his hope set on a living Savior, who has beaten death. With Paul he can say, "O death where is thy sting? O grave where is thy victory? ... Thanks be to God who giveth us the victory through our Lord Jesus Christ."

For the child of God death becomes a means of release from the pain, suffering, trials, sorrow and ills of this world. It becomes an entrance upon a better life and a happier one. It is the gateway to heaven, the fulfilment of the promise of being "forever with the Lord." Paul says, "I have a desire to depart and be with Christ, for it is very far better." For God's child, death is the moment when this desire becomes an actuality.

Because Jesus lives, sin's power is also broken. You need live no longer in bondage to sin. By nature we are all the bond-servants of sin, for Jesus says, "Every one that committeth sin is the bond-servant of sin." Sin is our master; we, his servants. And sin has very many willing and obedient servants as but a glance at our own communities will show.

But, because Jesus lives you and I can be released from the bondage of sin. Although, if Jesus does not live in your heart you'll never be free. For He is the only one who can ever break the power of sin. And if you do not let Him break that power for you, you will remain forever the slave of sin.

Anger, hatred, jealousy, lustful thoughts, selfishness, covetousness, greed, bad temper, indolence, intemperance, and any one of a thousand other sins may seem to have a strong hold over you, but because Jesus lives, He can deliver every one of you from the power of sin.

Because Jesus lives, Satan too has been defeated. Not only was Jesus victorious in every one of His encounters with the devil during His stay on earth, but by His descent into hell—Satan's own kingdom—He proclaimed for all time that He is more powerful than Satan and has conquered him.

Not that Satan has been robbed of his power over men, for he still "walks about as a roaring lion seeking whom he may devour." And as Luther sings, "For still our ancient foe Doth seek to work us woe. ... On earth is not his equal." The devil is powerful. But he and all his legions have been defeated by Jesus. Jesus lives! And if you will let Him live in your heart, He will bring to naught all Satan's attacks on you. "His rage we can endure; For lo! his doom is sure; A word shall overthrow him."

Because Jesus lives, He also gives us power to live a new life. Jesus lives in His Word and that Word has power to transform lives. Read the pages of history, the biographies of great men and women, Christian biography, and you will come upon individuals who have been changed by coming in contact with the living Jesus in His Word. You will meet men and women whose lives have been transformed by the living Jesus. Wherever individuals have let this transforming Word into their hearts and lives, they have received power to live a new life. Jesus is a living Savior and He tells us, "because

TO THE PASTORS AND CONGREGATIONS OF THE CANADA DISTRICT.

The annual meeting of the Canada District N.L.C.A. will take place June 28 to July 2, at Edmonton. It will open at 10 A.M., June 28, with divine services with communion. We have in prospect a very good program. Dr. J. A. Aasgaard, Dr. J. C. K. Preuss, Missionary Andrew Burgess, and others will contribute.

Two important matters will come before the convention: The first will be the election of two professors for our Canadian seminary. The second is the question, What shall be done with Outlook College? The decision about Outlook College made by the last district convention was not carried out. The distressing financial condition prevailing over a large part of our district prevented that. If we cannot maintain a college at Outlook, shall we try to establish a Bible School there, as some have suggested; or shall we use the property for a charitable institution? The members of the district are asked to give earnest consideration to these matters and to pray for divine guidance.

The secretary of our Board of Foreign Missions have promised us a missionary for our spring circuit meetings. The officers of the circuits are asked to determine soon the approximate time preferred and the place for these meetings, and to send this information to me. Then we shall try to co-ordinate them in such a way that it may be possible for the missionary to come around to all.

Yours in the Lord,

IVER IVERSEN.

Saskatoon, Sask., Jan. 13, 1939.

I live, ye too shall live."

This power to live a new life is available to all. Not all avail themselves of it, because they are unwilling to place themselves absolutely in the hands of this Savior. For some reason or other, they "hold back."

An electric dynamo may generate a limitless amount of power, but it's of no use to you unless you're connected with it. In Jesus too there is power to live a new life, but you must be connected to Him if that life is to find expression in you. You must let the Holy Spirit through the Word, join you to Jesus by faith—faith in Him as your personal Savior. It's in the Word that the living Jesus meets you and gives you power to live this new life. Seek Him there.

Along with that power to live a new life, He also gives grace to meet the trials of this life. He has never promised an easy life. But He offers you the possibility of a victorious life. "God made us alive together with Christ and raised us up with Him and made us sit with Him in heavenly places." We are fellow rulers with Jesus. Cares and trials should never be allowed to overcome us, because we are victors in Christ. We are fellow-heirs with Him. "The Spirit himself beareth witness with our spirit that we are children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him that we may be also glorified with him."

Because Jesus lives He may also be your daily Companion and most intimate friend, closer than any other friend, dearer than any loved one.

Begin the day with Him in His Word, be conscious of His presence with you throughout the day, make room for Him in your plans, at your side moment by moment, make Him your partner in all you do, confide in Him and experience what a difference it makes in your daily life. There's nothing dull, tiresome or monotonous about living each day with Jesus as your Partner and Guide. He is a living Savior! And wants to live thus intimately with all. Take time to use His Word, to seek Him in prayer and experience how He changes things.

Finally, the truth that Jesus lives, holds forth the comforting thought of an eternity spent with Him. It is the living Jesus that we shall some day see "face to face" and "know, even as we are known." It is that same living Jesus with whom we live in daily fellowship now. This is the final goal of our Easter hope.

Verily, the Easter truth that Jesus lives, means much for sinners living in this darkened world. May our hearts be receptive to that message this Easter, and may the truth that Jesus lives mean more

to us each day that we walk in fellowship with Him.

—Pastor J. T. Dahle.

Outlook College.

The very mention of the name Outlook College gives me a thrill. It revives so many happy memories!

May I invite all former students, teachers, friends and supporters of our dear College to reflect back over the years since its inception and till it was found necessary to have it closed.

In my mingling with people it seems that personalities reflect more or less their bringing up, and the impression received at a Church school are such that they never quite leave out.

For Christian and non-Christian young people alike a year or more spent at a college, such as Outlook or Camrose, are of inestimable value. They teach the same public, high and college courses as do the Provincial schools and provide that vital "extra" of consecrated teachers, bible study, regular prayer meetings and chapel hours, which is a fellowship that never fails to build a sound character and outstanding, dependable citizens.

They are more thoroughly grounded in the essentials of God's reason and purpose of life, and accordingly fitted and strengthened for its unknown sojourn.

As for Christian, god-fearing parents who want to give their boys and girls something sure that they can retain for life, I believe such an education is a real heritage, better than real estate or money.

I have noticed young people with and without that finish in their education. There is a marked difference. As public school teachers they are conscientious and influential and certainly produce results.

Our Outlook and Camrose College students are able and willing to give their church in all its activities and their communities real assistance. For only that reason all Lutheran pastors should joyfully welcome the idea of re-opening Outlook College for the 1939-40 season—and keep it going. It can be done even here in Saskatchewan. That there, yet, are many who can and will support was demonstrated last year when the Centennial drive, the "March of Faith" met with such generous support in cash and pledges.

Have we less faith?—we, who live in a peaceful country where religious liberty and freedom of worship is according all—than of the missionary going into heathen lands?

Outlook is not a large town or city, but large enough. It is centrally located in a beautiful spot where plenty of recreation can be supplied while it also affords the quiet necessary to concentration of study. Just think of this environment in contrast

to our provincial colleges in the larger cities where so many side attractions invite and entice young people.

It seems to me that our church should not rest till Outlook College is re-opened. But it will require the joint co-operation of all its pastors and former students. I'm sure the enrollment would again fill the school to capacity.

If we humbly and sincerely pray the Lord to direct the endeavour, failure is impossible!

Humbly submitted,

—Mrs. H. O. Gronlid.

Outlook College Rally Song.

Onward, Friends of Outlook,
Let the work begin,
Shun no honest effort
For your cause to win:
We must save our College
From its dying state,
Now we must be working,
For it's soon too late.

CHORUS:

Let us work for "Outlook",
While there yet is time:
Rally rund your College,
It's a work sublime.

Onward, Friends of Outlook,
For she needs our lift,
First she needs some money,
Therefore bring your gifts.
Then she needs some students,
Many girls and boys
Who are seeking knowledge
And it Truth rejoice.

Come then, Friends of Outlook,
To our task we go,
When your help is needed,
Do not answer: No.
Let us form a circle,
Faithful friends and true,
Pledge your loyal service:
Do what you can do.

—Rev. John P. Tandberg.

(Can be sung to: Onward Christian soldiers.)

Pastor T. W. Tysdal of Spicer, Minn., was guest evangelist at Central Lutheran church, Moose Jaw, served by pastor G. O. Evenson, during the week of March 12—19. Both publicly and privately he clearly and lovingly presented our sin and God's grace. The climax of the week was the communion service Sunday evening. Among the communicants were several who had absented themselves from the Lord's Supper for years.

Yours in Christ,

—G. O. Evenson.

Anniversary.

The Zion Lutheran Congregation of Saskatoon observed its twentieth anniversary on Sunday, February 19th. Special services were held throughout the day when many members and friends worshipped together. At the morning worship the Rev. Dr. Iver Iversen preached the sermon. In spite of severe weather the attendance was quite good.

In the afternoon an anniversary program consisting of histories, greetings and song was enjoyed. The Rev. A. A. Nelson brought greetings from the Augustana Lutheran Congregation of the city, and Rev. J. Manuel spoke in behalf of the ministerial association of Saskatoon. Letters of greeting were read from Dr. J. R. Lavik, in whose home the congregation was organized, and from Rev. O. J. Govig, the first regular pastor of the congregation.

At the evening service the speaker was the Rev. Dr. N. Willison, Principal of the Lutheran Seminary of Saskatoon.

This congregation has been served by the following pastors: Rev. O. J. Govig, Rev. Olaf Ellingson, Rev. I. Hustvedt, and, at present, by Rev. B. O. Lokensgard. During four years of its existence the congregation has been without a regular pastor. Today it has a membership of about one hundred souls. Regular services are conducted in the English language and the attendance at these has been steadily increasing. May the twenty years that lie ahead prove blessed years of growth and activity!

At the close of the day's activity the pastor's family was greatly surprised when a handsome sum of money was given to them from the parish for the purpose of aiding in purchasing a new car.

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

It is my privilege to bring you, my sisters in the Lord, agreeing now at this time. But I must confess to you that I had a feeling much akin to Martha's, when Mrs. Thvedt kindly asked me write a message for the Easter number of Hyrden. There were so many pressing duties, both at home and at church, and the time seemed so short. I could almost hear the Master say, "Martha, Martha, (Ellen, Ellen) thou art anxious and troubled about many things, but one thing is needful." In sitting down and quietly letting Him speak to me has brought a rich blessing to me. As we read and meditate again in this Lenten season, on the sorrow and suffering of our Savior, we are deeply moved by His divine love and infinite patience and humility. When the Holy Spirit is permitted to work in our heart and reveal to us our sin and the awfulness of sin, and that it was our sin that caused the Savior to be crucified, so much the more does He reveal to us that it was to save us from sin that Jesus died and rose again on the third day. When God has forgiven our sins through the blood of Jesus there is born in our hearts a desire to express our love and gratitude in loving service to Him. We have beautiful examples in the New Testament of women who lovingly ministered to Jesus. May we look at a few of them and share with each other some lessons their lives would teach us.

It is but natural that we should think first of Mary the mother of Jesus. Her life portrays humility and self-surrender as she says to the angel "Behold, the handmaid of the Lord; be it unto me according to thy word." For thirty years Jesus lived in the humble home at Nazareth. His sinless life of perfect obedience to His Father's will must have been a powerful sermon to Mary. When the Boy Jesus was found in temple and gave that memorable answer to his mother "How is it that ye sought me? Knew ye not that I must be in My Father's house?" we are told "they understood not the saying which he spake unto them". But we are further told "his mother kept all these sayings in her heart." After Jesus began His public ministry we get little glimpses of her now and then until finally she stands at the Cross. She probably remembers the words of the angel "Thou shalt call his name Jesus; for it is he that shall save the people from their sins." Through His hours of deepest agony she remains at the cross. During His last hours of pain and anguish Jesus commends his mother to the loving care of John the beloved disciple. Her sorrow at His death and her joy at His resurrection are both veiled from our view. The final picture we have of Mary is after the ascension of Christ. The apostles were gathered together in the upper room. We read in Acts 1: 14: "These all continued with one accord in prayer and supplication with the women and Mary the mother of Jesus and with his brethren." We leave her then in the attitude of prayer. What a beautiful lesson to us. First we must be at the Cross and seek forgiveness of our sins and then from the resurrected and living Christ we would pray for the power of the Holy Spirit to go out and witness for Him.

Among the women who ministered to Jesus, two who stand out in bold relief are Martha and Mary. We are very familiar with the story of these two sisters and their brother Lazarus. The Holy Spirit is always present when we read God's Word and when we have an honest purpose to live according to it. He would point out and apply new truths to us each time we read it. We are told in John, "Now Jesus loved Martha and her sister and Lazarus". We are not told that he loved one more than the other, even though on that earlier visit to their home he had to rebuke Martha while He commended Mary. What a comforting lesson to us. When we feel the burden of our sins and shortcomings and know we are not lovable, and even doubt that Jesus can love us, then we may have the assurance that, in spite of our failings and lack of love, the Savior still loves us. "It was for me that Jesus came to suffer, It was for me He died upon the tree It was for me with God He interceded, It was for me, Ah, yes, It was for me." Martha and Mary had this in common that they loved Jesus, though their love expressed itself in different ways. The last picture we have of the two sisters is in the house of Simon the leper where we are simply told about Martha, "And Martha served." There is no rebuke from Jesus at this last act of service by Martha. We have reason to believe that she, too, had sat at Jesus feet and permitted His words

to sink into her soul. We may also believe that Martha has come to a loving understanding with her sister Mary, for while Judas and others murmured against Mary for the seeming waste of three hundred shillings, not a word of disapproval comes from Martha. Then we hear the marvelous words of Jesus, "Let her alone, why trouble ye her? She hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good; but me ye have not always. She hath done what she could; she hath anointed my body beforehand for the burying. And verily I say unto you, Whosoever the gospel shall be preached throughout the whole world that also what this woman hath done shall be spoken of for a memorial of her." We leave Mary at the feet of Jesus. Mary, in this last unselfish act of love and devotion for her Savior shows us that when one has humbly sat the feet of Jesus and truly learned of Him, there is in the heart a desire to give of one's money and substance to the Lord. If we have been selfish and experienced failure and lack of joy in our Christian life, let us go to Jesus and confess our sins and yield all to Him in loving obedience. Then we will have learned the secret of true success, as in the words of St. Paul, "for when I am weak, then am I strong."

There is a third Mary that loved Jesus, "Mary that was called Magdalene, from whom seven demons had gone out." We are told in the 8th chapter of Luke that Mary together with many other women, ministered unto Jesus and His disciples of their substance. May we not call them a Ladies' Aid? Jesus had liberated Mary, both body and soul, from the terrible power of Satan and her love and gratitude seem boundless... She remains at the Cross to the very last and carries near the tomb, watching where they laid her lord. Very early in the morning in the first day of the week (sorrow has, no doubt, driven sleep from her) she hastens with the other Mary and Salome to the sepulcher. Upon finding the tomb empty she returns to the city to tell the disciples, and following Peter and John, remains sorrowing and weeping at the grave alone. As she weeps she stoops and looks into the tomb and sees two angels in white. They say "Woman, why weepest thou?" and she gives that heart rending answer, "Because they have taken away my Lord, and I know not where they have laid him." As she turns away she speaks to one she thinks may be the gardener and then Jesus in greeting her simply says "Mary" and she casts herself at his feet in loving recognition. She then receives a wonderful assignment from the Lord. What a blessed privilege was hers! She was the first one to receive the commission "Go tell". She was the first missionary commissioned by the risen Savior. She went in obedience and she witnessed with conviction and certainty "I have seen the Lord."

Two angels sat in the empty tomb, And the one to the other said, "We know that the Lord has risen again, Though the whole world thinks Him dead. "I wish I might go to the city now, Where they weep in the upper room; I could bring glad news to the faithful ones That would drive away their gloom! "I should like to go to scribe and priest, And the Roman in his hall, And bid them look upon Him they pierced, Who liveth, the Judge of all! "And then I would go into all the world, Wherever men draw breath, And tell the news of the risen Christ, And the broken gates of death!"

Then the other sweetly answered him, "Nay, God hath a better plan; We may sit and point to the empty tomb, But the word shall be borne by man! "For that poor sorrowing Magdalene, Who wept when they laid Him there, Shall bear the news to the faithful band Lamenting their Master dear.

"And Peter, the man who feared and fell, And mourned in deep chagrin, Shall boldly stand before scribe and priest, Convincing them of their sin.

"And John and Andrew, and all the rest Shall hasten forth with the word, And soon shall the whole world hear the news

Of the slain and risen Lord!" The years have come and the years have gone

And centuries passed since then, And still the angels are longing to go, But the word must be borne by men.

For the pardon of sin no seraph knows, Noor the victory over death; These are the gifts that are given alone

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

Meditation.

"We trusted", Luke 24: 21.

I have always felt so sorry that in that walk to Emmanus the disciples had not said to Jesus, "We still trust;" instead of "we trusted." That is so sad—something that is all over.

If they had only said, "Everything is against our hope; it looks as if our trust was vain, but we do not give up; we believe we shall see Him again." But no, they walked by His side declaring their lost faith, and He had to say to them, "O fools, and slow of heart to believe!"

Are we not in the same danger of having these words said to us? We can afford to lose anything and everything if we do not lose our faith in the God of truth and love.

Let us never put our faith, as these disciples did, in a past tense—"we trusted." But let us ever say, "I am trusting."

From, *Streams in the Desert*.

This can be called an Easter meditation. Easter and its message is the foundation of the Christian faith. Paul brings that out so forcefully in I. Corinthians fifteen. The Resurrection then is the ground-work of our faith and trust.

When we look upon the world of today with its many problems, and then look at ourselves how little we really accomplish—we may often be near despair. But we must remember that there is one—the Christ, the living Christ who goes with us—yes before us. That is the reason we can speak of the future with hope in our hearts. Ours is not a faith in a dead Saviour but a living Christ. Ours is not a faith of past tense, but a faith that reckons with the power of Christ.

May the Lord help us to honor Him with a faith in His power and presence.

—V.

A Child Ministers Unto God.

(Continued from last issue.)

We have a good starting point for baptized children belong to God. "As many as have been baptized into Christ have put on Christ", Gal. 3: 27. They have been given unto Him. Our problem is to keep them on the foundation of Christ. Surely the Lord does not expect us all to be prodigals, returning from sin. We read that the Father had a faithful son who stayed at home.

We note that Samuel ministered unto Jehovah before Eli. Eli was Samuel's adviser. Is there any need of spiritual advisers for adolescent youth? When God called, Samuel failed to know that God was speaking. He needed direction and advise. The adviser showed Samuel the way, that of listening to God and getting His message.

What should be the place and qualifications of these advisers? From God's word we can conclude:

1. Advisers must have the confidence of Juniors. Samuel knew just where to go for advise, for three times he ran to Eli.
2. Advisers must have patience. What would have been the final consequence if Eli had rebuked the lad for his repeated disturbance of his rest?
3. Advisers must have eyes that see Jesus. The eyes of Eli had begun to wax dim, but the Lamp of God had not yet gone out. (1 Sam. 3: 3).
4. Advisers must know that God works in strange ways His wonders to perform. God came to Samuel at a quiet unexpected time. The adviser failed twice with the reply, "Lie down again—and God was calling Samuel to a conscious relationship with Him!"
5. They must not take too much for granted that our Juniors know God (Cf. I. Sam. 3: 7). As an adviser you are to lead a young life to accept Christ as a personal Saviour, that there might be a believing heart with a listening attitude.

Open and consecrated spiritual leaders are essential to any success with our youth work. However, there is still another vital necessity. Youth must have something to do so that they can minister unto the Lord. It is interesting to note that as Samuel min-

To the children of mortal breath.

And I think the Shining Ones marvel much,

As they gaze from the world above, To see how slowly we spread the news Of that sacrifice of love!

—Margaret R. Seebach.

May we all have a truly blessed Easter!

Yours, in His name,

—Mrs. Iver Iversen.

istered unto the Lord, he was bound with a linen ephod. This signified that he had a definite place with duties in the temple. The Every Member Plan gives everybody a place with Christian duties in the church. (Write for information here on details of this work to Young People's Luther League, 425 South Fourth Street, Minneapolis, Minnesota.)

What are the results of this work? "And Samuel grew and Jehovah was with him, and did let none of his words fall to the ground." Samuel kept the Word—in spite of the sin and evil practices of Eli's sons around him. Later through Samuel the Word of God came to all Israel—Samuel the prophet.

The results? A young life led to Christ, won for Christ, founded and established in Christ, capable of witnessing about Christ, unto others, about the Christ who died to save us all!

—G. Loken,

Junior-Intermediate Director of Y.P.L.L. in Canada District.

Comments.

We promised some time ago to give a summary of the donations during 1938. It is our intention to report the number of Leagues contributing in each circuit, and the amount from each circuit. However, the records for 1938 are not yet complete so we can only give the following report. From the duplicate receipts received for 1938 it appears that our district raised a sum of \$244.94. It also appears that this amount was contributed by about 50% of the local leagues. We are thankful for what has been done. We want 1939 to be still better, God helping us. May the Lord also bring to us a deeper realization of our wonderful objective of Luther League work, that of holding and winning our young people for Jesus Christ.

Although we are writing the Circuit Presidents for this information, we should also like to urge them through these columns to send us a list of the names of the local leagues in the respective circuits. New leagues have been organized, and we should like very much to have a complete tabulation of the active local leagues in our district. Circuit Presidents, please do this.

Let us pray that many leagues may report spiritual awakenings. It is so important that our young people learn to know Jesus Christ as their personal Saviour. So many are uncertain as to their relationship to God. The Luther League should, under God, be a help to bring them to the Saviour. What a power the Luther League then can be! Let us pray and labor.

The 1940 District Convention.

It may seem a bit early to begin to make plans for the 1940 convention. However, the Last convention at Weldon was planned over a year before it was held, and the Lord did bless the efforts.

Another factor enters in. Our District covers such a large territory that it becomes too costly at the present time to call special board meetings. At our Weldon Convention we decided to have a Board meeting at our church convention this summer. Most of the Board members will be at Edmonton, June 28—July 2. At our Weldon convention, too, a committee was elected to report on plans for the 1940 convention. Among the other matters presented by this committee the committee suggested: "It is the opinion of this convention that the next District Convention of the Y.P.L.L. (1940) be held in Alberta". All the resolutions by the committee were unanimously adopted. Now it would thus be in order that invitations for the 1940 conventions be sent in, if possible, by the time of our District meeting this summer so that the Board can act upon these matters when it convenes. Thus if the date and place can be decided and the type of program desired preparations can be under way in good time. We shall be glad to receive invitations for the 1940 convention. May the Lord bless our efforts in this behalf. We need to pray that the Lord shall bless our preparations and plans.

—V.

Prayer.

"Lord of light, whose name outshineth All the stars and suns of space, Deign to make us Thy co-workers In the kingdom of Thy grace; Use us to fulfill Thy purpose Father, as in highest heaven So on earth Thy will be done." Amen.